THE

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE.

By K. S. Ramaswami Sastri, B.A., B.L.,

And going further south I see the shrine
Where shone a wondrous birth, the holy child,
with mind immaculate and radiance mild
Beneath the tamarind tree. The way divine
He showed from earth to where the lord doth shine
And yearns to meet His erring children wayward, wild.

His songs man's sorrow of its sting beguiled
And does earth's dross to heavenly gold refine.
Close by near western ocean's vocal shore
'Midst scenes of sweet surpassing loveliness
We see the sweet Child-God's victorious grace.
I stand in prayer before the temple door.
It opens and His form my eyes doth bless.
Ah! here I have spent many blessed days.

Great Thoughts.

Constant and solid, whom no storms can shake,
Nor death unfix, a right friend ought to be;
And if condemned to survive, doth make
No second choice, but grief and memory.
But friendship's best fate is, when it can spend
A life, a fortune, all to serve a friend.

In bitterness there is sweetness; in affliction, joy; in submission, strength; in the God who punishes, the God who loves. To lose one's life that one may gain it, to offer it that one may receive it, to possess nothing that one may conquer all, to renounce self that God may give Himself to us. How impossible a problem, and how sublime a reality. No one truly knows happiness who has not suffered, and the redeemed are happier than the elect.

Life is not made up of great sacrifices of duties, but of little things, of which smiles and kindness and small obligations given habitually, are what win and preserve the heart.

The true test of life is character. All else is extraneous, belonging only to the husk, which shall fall off in the day of ripening; character is the kernel, the wheat, that which is true and enduring.

Censure and criticism never hurt anybody. If false, they cannot harm you unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble.

The smallest effort is not lost;
Each wavelet on the ocean toss'd
Aids in the ebb-tide or the flow;
Each raindrop makes some flow'ret blow,
Each struggle lessens human woe.

Events of the Week

The Legislative Assembly has met for its expiring session : and except for the foolish and derisive laughter that greeted the members who, having resigned and been thereafter re-elected, took their oath, the Assembly met as if nothing had happened. The representatives are indeed a funny lot : and for them there had been no salt tax debate in Parliament, there has been no Royal Commission. Shame-faced even they seem to have been ; for we were told with all the gravity simulated for the occasion that they had assembled in secret conclave to screw their courage to the striking point, to have it out, metaphorically of course, with a Government that had consistently treated them as of no moment. Their courage oozed out, what little there was of it and the bill they wanted to oppose as a protest against salt tax certifications was referred to a Select Committee. Who is there in the country today who is not ashamed of these co-operating worthies, beating their breasts though they are in a frantic attempt to impose on the electorate.

* * *

On the opening day the Assembly had a kick which sent them whining for sympathy. Luminaries of the Democratic Party moved for an adjournment of the House over the Kenya question, but they were silenced by the President and they sat down like the good boys they are : and laughed hilariously when a humorous answer was given or a German "scrap of paper" was exhibited in the debate on Mahendra Pratap's estate. Whatever else these things may denote, they certainly exhibit the capacity of our "representatives" to enjoy a Parliamentary form of Government. For have they not shown a commendable readiness to take defeat coolly and laugh over it ?

* * *

It is impossible to read the proceedings of the Assembly without one's gorge rising at the shameless conduct of those gentlemen who talked by and stamped their feet and rolled their eyes and called the high heavens to witness their anger about the salt tax and now sit—with the rails behind the hind legs—crouching at the feet of the bureaucrats in the Council. For one thing, no body of legislators who had any the least sense of self-respect could pretend to throw out a Bill as a protest against the Viceroy's autocratic exercise of his powers and then ignobly permit it to be referred to the Select Committee. One need not be a non-co-operator or even of Mr. Das's mind in wrecking the Councils to have a revulsion of feeling at this sickening exhibition of political invertebracy. The ordinary elector has a right to expect of the gentlemen for whom he votes that they should give effect to their own resolves without either cowardice, intellectual imbecility or lack of cohesion.

* * *

Those gentlemen who vociferously cheered the Commander-in-chief in an earlier session, when he announced in pompous accents the speedy Indianisation of eight selected units, must, if they care honestly for the answers to interpellations this session, be seeking somewhere to hide their diminutive heads in shame. The reader must take these replies along with the debate in the Lords on Lord Middleton's motion and will then see how, in spite of voluble protestations by Army Head Quarters in this country, it is the British War Office that controls Indian Military Policy and commitments and the consequent expenditure, how now we stand where we stood before and shall always in the future stand exactly where we stand at the present day—God and the War Office helping us. The Commander-in-chief's virtual statement that officers are to be compulsorily forced into what will be and is being looked upon as an inferior service seals the fate of the Indianised regiment. As a contemporary mournfully remarks, it is impossible to treat the attitude of the Government with any sincerity or seriousness, for they have not been guilty of betraying the least sign of anxiety, either to understand the Indian view-point in Military matters, or having understood it, to meet it even to the slightest degree.

* * *

The Alliance Bank—whose story the reader will have read in the daily sheets with all the incidental malodour—figured largely in the Assembly, and the replies and the supplementary questions bring one fact prominently before the public mind. The ugliest feature of these transactions is the exhibition of racialism. The Finance Member's learned observations, his great concern for the rights of the shareholders to choose their own liquidators and his damaging admission that he knew all about it before he left for India leave on our minds this final impression that during the last Banking crisis in the Punjaub the Government did not interfere because it only concerned Indian capital and enterprise and it sprang with alacrity to help the Alliance Bank, because of racial considerations. Yet, the bureaucrat and the liberal have settled once for all the question of racial distincton in India.

* * *

In answer to another question by Rai Bahadur D. C. Barna of Assam in the same session the Government said that the premium realised by the bridegroom from the parents or guardians of girls at the time of marriage is not subject to assessment of income tax, that such Premia have never been so assessed and that such sums are exempt under section 4 (*3*) (*VII*) of the Indian Income Tax Act, 1922.

* * *

The Nabha abdication is apparently not the innocent thing it looks on the surface. The resolution of the Gurudwara Prabandhak Committee is significant. Has the Maharaja after all been sacrificed to his national outlook and his Sikh spirit. The record of Nabha in politics and social and religious matters lights up a good deal of the already significant comments of the Punjab press, which perhaps knows more than it cares to tell. In the meanwhile British rule has begun at Nabha.

* * *

Look on this picture and on that—Nabha and Gwalior. Here is a prince on whom the nationalist press of India is showing its sympathy. And here is another picture from Gwalior, whose ruler is one of the leaders of the Prince's Chamber, a sort of ornamental wheel of the British chariot. In the course of a speech which the Maharaja Scindia of Gwalior delivered in reply to an address of welcome, His Highness, pointing to a member of the audience who had the hardihood to put a Gandhi cap on, remarked, "Look at the dress of this gentleman. He too is evidently the dupe of somebody. He never set himself to think what advantage he would gain by a mere change of dress. He has plunged into action, just as advised by somebody." And towards the end of his speech His Highness said, 'Now I order that this man,' pointing at the wearer of the khaddar, 'should be turned out of the meeting.' Gwalior, we wish to add, is an Indian and a Mahratta State—it is not in Kenya.

* * *

The gentlemen of the Congress who so shamelessly wrangle in the open at Nagpur and elsewhere and resigning, threatening to resign and fling across each other hot words and hissing sentences may well take note of the following cold-blooded estimate from the pen of Mr. Chintamani :—The most recent and also most eloquent commentary on the present state of affairs in the citadel of N. C. O. is furnished by the unkind decision of the C. P. Congress Committee to take no part in the Nagpur Satyagraha campaign but to concentrate instead on the coming Council elections ! He who runs may read and in this single incident is to be discerned a dignified confession of failure by N. C. O.s and a valuable testimony to the wisdom of the well-tried and time-honoured method of the Indian Liberal Party, which no quantity of articles in the N. C. O. press and of orations by N. C. O. leaders can explain away.

* * *

If the taunts and jeers of the oleaginous liberals as well as other enemies does not act as a cementing force, then woe to Indian nationalism. Yet, what does Nagpur indicate ? Jahwarlal Nehru calling for the head of Rajagopalachari and Mr. Das, at the bidding of his proud ego, in the full career of his devil dance, snapping his finger at the Special Congress.

The Hindu Message

Christianity and Racialism.

The late Professor Huxley wrote :—"Tell me what Christ was or can be stated to have been, and then I will tell you whether I believe Christ or in him." Huxley could not accept as authentic the Biblical evidence about the life and teachings as worth credence. Modern critical and historical inquiry has confirmed Huxley's view. But apart, from this fact of historic unreliability, Christ's *alleged* teaching of equality of all men—if it is his true teaching—is based upon an essentially wrong conception of human nature. Against Christ, therefore, Professor Huxley rightly preached the doctrine of "the natural inequality of all men." Whether Christ himself preached the equality of all men is, in our view, doubtful,—for he told his audience once "all ye are brethren." Brotherhood does not mean equality even in the family,—much less can it mean equality in society or the world at large. Christian missionaries, in most cases, only *preach*, and do not *practise*, equality. Christians generally,—those who declare themselves such in name—always in practice disavow and disregard the doctrine of equality, and even the principle of brotherhood. In practical life, Christianity and Darwinism are identical. Darwin said—correcting the Bible—"Marry, multiply, let the strongest live and the weakest die." Christians have introduced this principle and doctrine even into the family,—for, when a son marries, he usually parts from his father, and starts his own family and for ever separates thereby. When the present writer, during a short transfer, lived at Madras for two months with his son, an English gentleman who was his colleague and a personal friend once asked him,—"I suppose you will pay your son the feeding expenses during your two months' stay with him." To his query, the reply was,—"We, Hindus, have not yet become so civilised." Western civilisation, as it has developed since the Revolutionary epoch, claims to be fundamentally democratic, and based on the principles of "fraternity, equality and liberty." In fact, it has been claimed for the Revolution that it has been the inspiration for the practical carrying out of the Christian principle of universal equality which underlies what is glorified and proclaimed from the housetops as Christian civilisation.

The truth is that Christianity is false, because it does not accept the doctrines of Karma and the permanence and pre-existence of the soul of man. No doubt it speaks of the soul as *eternal*, but that is only said of the future state. The believer in Christ is said to go to Heaven to live there for ever, while the unbeliever is sent to Hell for a similar time. Hinduism, on the other hand, is fundamentally based on the acceptance of the doctrine of Karma and its corollary (or subsidiary principle) of Reincarnation. The same soul may have its birth among different communities or races in its course through the world until it gains liberation and eternal happiness in Vaikuntha (Heaven). During its Samsaric lives in various places and among various communities, its physical and mental nature and its fortunes vary infinitely according to those Karmas which become ripe for yielding fruit as re-birth. Hence arise the infinite varieties and inequalities among men. In fact, no one man is like another in any respect. Equality is but a foolish and fantastic lie. Brotherhood is certainly possible, but only for the more developed souls. The attempt to practice equality or brotherhood artificially and prematurely can only lead to further artificial divisions in society. An intelligent writer in the *Nineteenth Century and After* for May 1923—Mr. W. Alison Philips—remarks truly and wisely :—"Attempts of well-meaning people to break down the barriers, in the supposed interests of human brotherhood, mostly end, after a prolonged period of irritation, in fresh lines of cleavage and more rigorous segregations." Nationalism in its more recent developments has revived the ferocious spirit of the primitive tribe, which carried on wars of extermination in order to preserve or extend its hunting-grounds. The principle of self-determination has all but destroyed the fine conception of the state, as a society founded on broader or more catholic principles, and has substituted for it a series of communities whose whole *raison d'etre* is their insistence on qualities that differentiate them from their neighbours." All this is the result of preaching false religions and false doctrines of ethics, —and in a much more degree, of attempting, from

sheer insincerity and diplomatic deception, to proclaim them in laws and treaties which no one intends to follow in practice. The present conditions in France and Germany are the logical sequence of the founding of the League of Nations, of the proclamation of the doctrine of Self-determination, and of the insencere diplomacy which underlay the negotiations leading to them. If men to-day, "speak with a shudder of weapons which in the wars to come will exterminate whole populations," as the writer above quoted points out, the time will come when the wars spoken of will have come, unless all men of influence and wisdom cease the insincere prattle about Christian charity, brotherhood, equality, and the like.

A few days back, Mr. C. F. Andrews is said to have preached a sermon at Madras in the Danish Mission Church and proclaimed once more the Christian principle of universal brotherhood and equality,—even the *unity* of men, whatever that may mean. His text was St. Paul's saying :—"In Christ there cannot be either Jew or Greek, Barbarian, Scythian, bound or free, but all are one man, in Christ Jesus." Mr. Andrews preached against racialism, and even against our Indian system of Varnas under which there has been hitherto no such evil as racial competition or strife. Our system of Varnas is based upon the principle of *Nivritti* or self-sacrifice,—not on self-assertion. Even the Non-Brahmin outburst of self-assertion and racial hatred, which is entirely due to the introduction of the Western doctrine of democratic equality, has left society in South India in a fairly peaceful condition. Of course, there is no denying the fact that the strong governmental system established by Great Britain is the most effective agency for preserving peace. Otherwise the passions of men may have broken out in unseemly outbursts of violence. But we can also confidently state that the Indian system of Varnas has been also effectively contributing its own quota to the reign of tranquillity. The Hindu social system is based on the Hindu Shastras which proclaim the doctrine of conduct according to revealed law as essential and indispensable for the gaining of all Purusharthas,—the aims of men both during the life on earth and beyond. The Hindu calmly puts up with all inequalities among men, and lives according to the principle of contentment with one's lot on earth. "Divine discontent" is a purely Western ideal and doctrine, imported here, along with the doctrine of universal brotherhood or equality, for our ruin. Nothing can be more absurd than the Revd. Mr. Andrews' statement that caste has produced "racial arrogance." Hindu society has lasted for tens of thousands of years, and has been fairly united all the time and preserved its peaceful solidarity. All the disturbance and conflict that has been caused in India is due to the introduction from abroad of false religions which have proclaimed the equality of all men and roused men's discontent and thereby disturbed peace.

Mr. Andrews said :—"There is a new caste system springing up in the West, a thousand times more terrible in its ultimate effects on humanity than the caste system of old." The new caste system of the West, unlike the old one, is based on "racial arrogance," racial competition, and racial conflict. Our Indian system of Varnas was intended to belittle the life here and glorify the life beyond. Hence it was based on self-denial and contentment, and made war on "racial arrogance" and racial competition. The more Christian missionaries proclaim the Christian and Revolutionary ideals of universal brotherhood and democratic equality, the more will racial arrogance and racial conflict spread in the world and act as a curse and blast against humanity of the most destructive character.

The Unholy Combine.

We confess that it is with a very great sense of humiliation that we write these lines. The great bureaucratic Liberal combine is producing the expected results. Ordinarily we would not have cared to review at length the doings of our Liberal friends. But of late they have been on the war path and have been consigning the non-co-operators and other progressive forces of the country to a very hot place. The moribund gentlemen who constitute Indian Liberalism have all the tact and grace which goes so easily with the esteemable breed that sell the pass to the enemy. A U.P. Liberal with a foolish audacity whose depth cannot be plumbed, challenged the country to prove that the Liberals ever supported the campaign of insensate repression: and we wonder what he thinks of the spectacle unfolded recently in the Assembly of the Liberals working in active concert with the Government. Liberal votes rendered it possible to throw out the Criminal Law Amendment Bill of Mr. Agarvalla. It is a crying shame that must bring tears to the cheeks of any honest Indian who puts the interests of his country before what cupidity or corwardice or both may dictate. We had been told on high authority lately, from the Secretary of State down to our sapient Sastri that the Indian situation was quieting down. And Non-co-operation has been announced, in the language of the theatre and of the variety entertainment, to have had its 'positively last' death—beyond all hope of resurrection: And yet when as a logical conclusion of this the Assembly is asked to repeal an obnoxions, exceptional repressive measure, such is the dignity attached by the wise fathers that begot us, to individual freedom, there was no debate, and the Home Member by a slight twitching of his facial muscles was able to drive the Liberal sheep into the Government lobby. The Home Member was not without some astuteness, not mnch required in managing our 'boobies' anyhow. He quoted Babu Bipin Chandra Pal to show that the non-violent character of the movement is in danger of a change to violence. Of the batlike politics of

Mr. Bipin Chandra Pal there is no need to speak here. We have never concealed our admiration of Mr. Pal as the most intellectual of our politicians. But that is his greatest curse. The tragedy of Mr. Pal's career today is that from having once been the Ravana destined to shake the Kailas rock of the British Indian government to its foundations, he is filling the ignoble purpose of being a Congressman only to enable the astute bureaucrats to damn the Congress and all its activities. Such men have long ceased to fill the flowing hour: and it is a sufficient condemnation of the Liberals, led by the gallant knights from Bengal and Madras, that they stooped to so low a position as to serve the bereaucracy to help them stifle the liberty of their motherland. The like irritating and contemptuous flouting of the popular mind is the most prominent and striking feature of the present session. We have already referred to the sorry episode of the Alliance Bank and the equally entertaining story of the Indianisation of the Army. Let us take what has been held to be a non-controversial matter—a matter, further, in which we had been authoritatively assured—and with a generous fulness of phrases—that the Government of India were whole-heartedly on the Indian side. We mean the deplorable, the scandalous, the shameful helotry to which Indians overseas are confined in British colonial possessions. Take the interpellations in regard to the Notorious Natal Ordinances. The first answer of the Government was that it would not disclose the correspondence on the subject. All that it would say was that it had protested and will go on protesting *ad infinitum*. Sir B. N. Sarma had to be subjected to a somewhat severe handling before he would condescend to hold out hopes of taking the Assembly into confidence. On the health of Lala Lajpat Rai the Home member was facetous and impertinent: and our "representatives" had not the gumption to make Sir Malcolm Hailey realise that he does not know India and that he will not be kept one hour in the service of any self-respecting country whose leaders he has spoken about in such cavalier tones as it pays him to assume towards a "cooly" race. The attitude of the Government, thus, is most ill-advised: but at every step they are fortified by the consolation that the Liberals are with them even to the extent of perpetuating the humiliating Criminal Law Amendment Act. This partnership through thick and thin is not without a significance, which we are sure will not be lost on the electors when next, which will be very early, competing Liberals press their claims for their suffrages.

The 1921 Negotiations.

With Pandit Malaviyah's statement, we would fain hope, almost the last word has been said on the barren and bitter controversy which Mr. Das unwarrantably and foolishly sprung upon the country in his first Madras speech. With a courage worthy of a nobler purpose, Mr. Das, as we all know, indulged in a thoroughly futile, because a merely post mortem, examination of certain events of which the full significance he seems never to have clearly comprehended and attacked the Mahatmaji for what, if brought home to him, would have unfitted him to be a leader of men. Immediately the rancorous voice of contention was heard clanging all over the country, though it was touching to see the chivalry that succeeded in defending the imprisoned leader from the malice of disgruntled and half-hearted followers. Shyam Sunder Babu, with a heart as big as a mother's, as every one who knows him will testify, rallied to the defence of his leader. Krishna Das, Mahatmaji's personal assistant at the time, published the relevant correspondence of the period made vivid by his own throbbing comments on the iniquity of some of the Mahatma's chosen adherents. Maulana Abdul Kalam Azad added his share. And though Mr. Das made a grudging retractation of his earlier terrific onslaught, still enough had transpired to warrant the conclusion that Mr. Das had committed the inexcusable blunder (for a leader) of "identifying an emotional interpretation of political possibility with the actual surrender of the Bristish Government," and that the Mahatmaji's "cold-blooded insistence on the release of the Fatwa prisoners was a good deal more penetrating and went to the heart of the matter." Pandit Malaviya has now put in his oar also; and as one reads his elaborate statement, with suppressed rage burning in every sentence that the stupidity of men in power should have brought low his single hearted and anxious efforts at peace, when one reads that statement one wonders on what fragile foundations the reputation of political leaders is built. For assuredly Panditji's statement gives the lie direct to Mr. Das's foolishly complacent assumption that the most powerful government was abjectly on its knees before the leaders of the non-co-operation movement. It is exactly the other way: and we hope and trust that Mr. Das will have enough respect for the decencies of public life to make amends for the libellous attacks he made on the leaders, Mahatmaji particularly. As one reads the Panditji's statement, the Viceroy high on his pedestal indulged or bantered the Panditji, rather, who stood there as a humble suppliant for peace in the country. It braces up one's courage for the future to read Panditji's manly confession that he had placed too implicit a faith in the ex-lord-Chief-Justice and had fondly hoped that, on the eve of the Prince's visit, the Government would make an honest, manly and generous effort to conciliate the people. And the outstanding merit of the statement is that the aged statesman confesses to complete disillusionment; this from a statesman whose faith in British pledges has ever been as robust as with, say, Rt. Hon. Srinivasa Sastri!! Far from the Government suffering from an attack of unusual contrition, as Mr. Das in his foolish fancy sought to make out, here we see it exhibiting the same unbending autocracy, absolutely unwilling to make the slightest gesture of peace. We shall not stop to point the tragic fact that the Government was composed of at least two of the doughtiest Indian liberals. Vain was all the hope and faith and work of the undaunted and venerable leader who sought to enlist the sympathies of the higher statesmanship of the Viceroy. There is a pathos in the concluding portion of Pandit Malaviya's moving exhibition of the follies of intoxicated men in power which is hardly to be excelled and is sure to rouse an answering echo throughout India, as it has already shattered the prestige of the Government, sufficiently discredited as it has been in these late years. To those who read the almost pathetic confession of the silver-tongued old statesman of Prayag that he was mistaken in the support he had accorded to the visit of the Prince of Wales the prevision of Gandhiji will appear almost divinely inspired: and surely some malignant fury should have impelled Mr. Das to speak as he did.

Assembly Notes.

The academic, unpractical and mendicant outlook of the co-operators in Indian politics was never more clearly exhibited than when Sir D. P. Sarvadicary staked his reputation as a sober thinker and co-operator by moving his resolution against the League of Nations. The squalid ogre let loose among the Indians in Tanganiyaka infused into this Calcutta knight something of the indignation which the story roused in the public mind. And immediately was seen the amusing spectacle of two Liberal knights at war on the floor of the Assembly. Sir Sivaswamy Iyer, it seems, is an authority on the League of Nations equally with the Esher Report; and Sir Devaprasad for his sins roused the ire of this illustrious co-operator who held that it was both a privilege and a power for India to be an equal member of the League of

Nations. One does not so far recognise the privilege and the power: but still remembers the blunt and withering accents of an American Senator who wanted to know what "this gilded slave of Great Britain" was doing in the comity of nations. Except that it enables one or two favoured Indians to travel to Geneva at the expense of the taxpayer, nobody cares for this gew-gaw. The League is dead, though we wish its manlier resurrection in a purer atmosphere: and no one in these days of mounting financial stress has the patience to maintain such ornamental chariots. Except as a sheeted sepulchre of a great idea and one of the might-have-been's in a world already too full of such phantasies, the League will have no force or value.

If Sir Devaprasad's motion had been allowed to pass, the direct tangible effect would have been a small tangible saving. And again the resolution might perhaps cause a ripple in the colonial office and might have inclined them to a less highbrow view of Indian claims in Kenya and elsewhere. But the Calcutta knight had a sudden infusion of light and withdrew his resolution, though it is not easy to discover what transpired in the debates to weaken Sir Devaprasad's original intentions. Sir Sivaswami Iyer, whose misstatements both Mr. Joshi and Sir B. N. Sarma had to correct made the truly Liberal suggestion that a petition may be submitted to the League. As a contemporary remarks, so long as this petition-spirit besmears Indian politics, so long shall we be kicked and spat upon from Kenya to Nagpur. The contribution to the debate by Sir Narasimheswara Sarma was quite in keeping with the traditions of the co-operators. Alas for the times that make an Indian speak in the accents of the Kenya Whites!

Mr. Agnihotri touched the running sore in Indian politics when he exposed the policy of beggar-my-neighbour involved in paying the Britisher in India more and more in proportion to his clamour. The helplessness of the Assembly in these matters is evidently beginning to be felt by the legislators whom the approaching elections have quickened. Enough actual experience is available to force the conclusion that the British Government in India exists first of all for members of the Services. "You are lavish with other people's money" cried a Madras member in anguish. But the fate of the resolution was a foregone conclusion. The voice that was heard even in the Assembly will reverberate throughout India when the Commission actually begins to sit. And with admirable prevision of the obnoxious fumes of racial prejudice that will inevitably arise, the *Pioneer* has tendered the advice that the proceedings ought to be *in camera*. The problem, as everybody recognises, admits of only one solution, and that is considerably to reduce the salary of every office and then to offer it to the best men that come forward. That solution however has no chance of acceptance: meanwhile the barkings of the M. L. A's go unheeded and they shamelessly grin and bear the rude buffetings at the hands of Haileys and Blacketts. But then it is in consonance with the creed of the co-operators.

Reprehensible Impertinence.

It is hard indeed to set down that when Mr. T. V. Seshagiri Iyer moved for the release of Mahatma Gandhi he was solely actuated with a desire to ensure his seat in the approaching elections. Yet, we confess, it was somewhat of an unwise move even for the leader of the Democratic party. We do not agree with the critics in the great newspapers who would suggest that Mr. Seshagiri Iyer was anxious to make a fool of himself (as a charitable construction) or those others who think that it was a cool, calculating instinct of the electioneering agent. That the Democratic leader only attempted to give expression to the real feelings of the country cannot be gainsaid. Although no politically minded Indian sets much store by the literary and academic gymnastics in the Assembly, the welcome echo of a lively feeling existent out of doors, in an intensity of concentrated purpose, within the Assembly, must have impelled the country to watch the proceedings in regard to the particular motion with more than ordinary curiosity. Nobody is moony enough to think that the "representatives" foregathered at Simla have the manliness or the self-respect to make the authorities bend to the popular will. And hence the exasperation in the country at the vituperative language held by a servant of the country, eating of its revenues, about one who is held in universal respect and veneration as embodying the highest, greatest and purest in human conception. Though nothing the Government can do can now alienate the people more than is already the case, if Mr. Seshagiri Iyer's object were to rouse Sir Malcolm Hailey into a furious mood and thus render the Government more unpopular, he has succeded: for it is not merely non-co-operators, but a moderate leader like Pandit Malaviya and a newspaper like the *Justice* that have read the Home Secretary's mean invectives with very nasty thoughts against the Government. Again, the voting showed that the Liberals were more than ever in concert with the Government. That is a superfluous piece of evidence surely: but at any rate it might bring a blush of shame to such Liberals as still care for truth and honesty.

Mr. Seshagiri Iyer moved the resolution in a speech of studied moderation, putting the argument on the least sentimental grounds. He told them that the people would be immensely gratified if the Mahatma were released: and assured the Government there was never a more invulnerable barrier against disorder and all the other elements of civil strife than the author of the gospel of non-violence. A moving description of the Indian patriots in jail drew from the Leader of the House the very quintessence of vulgar exclamation, "what rot." On the grounds of humanity, statesmanship, peace and goodwill was the appeal made: and the impertinent answer of the government spokesmen, with the non-officials hanging their heads down as unthinking sheep with no thought of curbing the insolence of authority, shows the real relations of the people and the Government.

The speech of Sir Malcolm Hailey had all that arrogance, and was pitched in that key of self-righteousness, that comes easily to little men dressed in brief authority. An immoderate use of the taxed salt of India had before now been seen to pervert the judgment and undermine the reason of greater men than the quondam Chief Commissioner of Delhi and unlucky Finance Member. He had made up his mind that nobody wanted Gandhiji. "Not the lawyers, not the doctors, not the mill-workers," and, as the voting very clearly indicated, not at all by the Liberals who have the blood of Omichand in them, which impelled them to co-operate with the Haileys and the Thompsons. And in words that will long vibrate through the length and breadth of this country and will flame up righteous wrath against the impertinence of paid servants of the country whom God and the British have raised to authority, Sir Malcolm Hailey described Gandhiji as the man of immeasurable ambition who grasped at power, who in the name of non-violence released terrific forces of violence and to whom was directly traceable the Chauri Chauri horrors and the Moplah "rebellion." The reader may well take note of the further fact that, not alone the British Press, but the Liberal Press in India has often echoed in answer to this cry of authority discredited seeking to revenge itself on some scapegoat. The Liberals and the bureaucrats who support and are supported by them have indeed touched the very lowest depths in popular estimation. Gandhiji may mean anarchy, to some. In fact he did mean that to Sir Malcolm's erstwhile colleague. Sir Sankaran Nair, who in the obscurity of his village has had moments of self-collection and is vowing civil disobedience "and greater than that" to win back the popularity he dashed to the

ground in a worthless and foolish literary achievement. To history and truth, however, the Mahatma is the very antipodes to what the lesser men of a later day in their monumental arrogance call him. The attitude of the Government does not excite any surprise in us: on the other hand we would have been greatly surprised if Sir Malcolm Hailey and Sir Sivaswami Iyer had voted otherwise. Sir Sivaswami with his vision blurred by concentrated gaze on the Esher Report and the League of Nations does surely not want Gandhi. His fellow Liberals know which side their bread is buttered. Oh! what a crowning shame even in these degenerate days. As for the Government, with the shadows of many more Sivaswamis ever growing, they may snap their finger at Indian opinion and make the rake's triumphant progress to a not unimaginable destination.

Foreign Affairs.

The romance of Denmark's prosperity is dairy farming. Up to the sixties the Danish and British farmers had followed the same lines in combining corn and live-stock production. Then came the divergence. The British farmers went in for meat production, the Dane for dairy work. The choice was momentous. Events have shown that the Dane's choice was emphatically the right choice, because dairy farming produces much more food *pro rata* than meat production and it allows full scope for—indeed necessitates—those co-operative methods of business and production which have since dominated Danish agriculture. The Briton clamoured for Protection to keep cheap corn out of the markets which had formerly been entirely his own: the Dane opened the gates of his land to every grain of it, bought it at the cheapest possible rate, regarded it as raw material—and sent it back to the markets of the world in the shape of a finished product, in other words, in the forms of bacon and butter. All the grain Denmark can lay her hands on, home and foreign, she buys and turns into butter and bacon.

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According to an editorial note in the *United Empire*—the organ of the Royal Colonial Institute, a number of French and Belgian journalists, with short memories, have recently made it their business to rediscover *Albian perfide* It would be nothing short of a tragedy if the old misunderstandings and pinpricks were revived by irresponsible scribes with motives not wholly commendable. Colour in the eyes of their readers is, unfortunately imparted to their expose of all-British schemes when so influential an organ as that of the Comite de l' Apique Francaise publishes in one issue three articles attacking British Policy. In the first, complaint is made of Britain's reference of the question of nationality of Maltese born in Tunisia and Morocco to the Permanent Court at the Hague through the League of Nations; it is suggested that Great Britain "for very small interest put into operation against us all the apparatus of the most solemn justice." In the second article Great Britain is found to be intriguing in Abyssinia and installing military posts under the direction of the Government of the Anglo-Egyptian Soudan: England is re-doubling her activity in Ethiopia, "for to hold the Nile is to hold Egypt," and throughout Africa, now that Germany has been removed, she is stretching her tentacles. Thirdly, the Belgian Congo is in danger from British power between Lake Tanganiyaka and the Indian ocean. The writer shows that certain Belgians have come to the conclusion that Tanganiyaka should be handed over to Italy, and it is even suggested that the return of Germany to East Africa would be much less dangerous for the Congo than the maintenance of the British mandate. "Who knows if in twenty or fifty years we shall not be happy to have in Africa the help of the Germans against British or South African invaders?"

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The Anglo-French tension is rapidly growing. Once the press of both countries takes it up with the seriousness as has been done in the present crisis, anything may happen at any moment The French would not condescend a written reply—and send only a verbal message through their Ambassador. Britian humiliatingly has to take note of it and act. The stern British accents, as reflected by the *Observer*, appear to have startled the French who had been of late accustomed to classify Britian with the Spanish or Czecho Slovak nation. The issues are grave and further developments will be awaited with deep concern.

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Meanwhile the references in the French press to Agadir and Serajevo are not particularly happy in connection with the latest reparation developments, but they distinctly indicate that the question has entered a fresh phase. For some time immediately before Mr. Baldwin succeeded to the Premiership, conviction has been growing in England that the British policy of benevolent impotence in the Ruhr tangle was hardly consistent with either the requirments of international justice or the status of Britian. According to the *Observer's* diplomatic correspondent, this conviction has now permeated the Cabinet itself, and it is forecasted that the Government will treat with Germany independently, if France persists in her intransigeance which bids fair to ruin Europe. The consequences of such action would be cataclysmic if the mere suggestion thereof does not compel M. Poincare to realise the actual proportions of the present situation. The Occupation of the Ruhr cannot continue indefinitely. It must either terminate by an equitable and just settlement of the vexed problem of Reparations, or it must develop into a territorial seizure unparalleled in world history. Only courageous and immediate action by Britain, will in the opinion of a contemporary, prevail against the latter possibility.

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Indians will read with a touch of sympathy that the woes of third class passengers are not entirely confined to India: they once prevailed in England also. Mr. David Ockham, writing in the *Daily Mail*, says that for many years the third class passenger was a pariah on English railways; he was debarred from all the best trains, and when he was permitted to travel, usually at night, he was generally herded into an open vehicle of the cattle-truck type, or in the so-called "Standhope" carriage, which is believed to be a corruption of "stand up carriage" Even after Gladstone had provided the third class passenger with a charter in the shape of Cheap Trains Act his troubles were not over. All that the Companies had to in order to comply with the letter of the law was to run one train a day at a speed not lower than twelve miles an hour and at fares of a penny a mile. This is the famous "parliamentary fare" and for many years after there were four kinds of fares—first, second, third, and parliamentary, the last-named being cheaper than the standard third." Things of course are now better. They have, in many of the British railways, only two classes—the third and the first. That is a check on railways. The educated man growls. He is not cattle.

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The name Usman Digna is familiar to students of the Near East. The great pirate and adventurer had his own explanation for the advent of the British into Egypt. Here it is:—"In the years before the Mahdi arose, the world walked in ignorance. It had forgotten God, and nowhere was The Book obeyed. Even the Sultan had made laws of his invention for the Government of the earth. Then God spake to the Mahdi, and he arose, the prophet whose coming is foretold in The Book. But the Sultan would not hearken.

Now when God saw the disobedience of the Sultan and that he ruled by man-made laws, He sent a scourge to punish the Turks and the Egyptians. That scourge was the English." !

* * *

Of the endless complications in Asia Minor and Mesopotamia a well-informed English Journalist wrote thus some months ago :—"We are paying the price today for a long course of tricky intrigues, of broken promises, of greed and persecution. Both during the war and after it the Allies tried to over-reach one another. Partitions of Turkish territory were made that led eventually to quarrels and betrayals: the French, the Arabs and ourselves." The latest news from that part of the world indicates that the forces of Arab opinion are gathering together to repel the stranger within the gate. The British authorities in Mesopotamia have expelled certain Shiah priests of Persian nationality because they were trying to enforce a boycott of the elections which are intended to perpetuate on the throne a Sunni King in Hussein's son. Those who know Iraq will not be misled by a description of the nationality of the priests in question, for most of the priests are Persians. Earlier news intimated the fact that the Wahabis had annihilated a garrison in Trans-Jordania. Now Trans-Jordania is one of those new states that emerged in the Balkanisation of Asia Minor and is presided over by another son of King Hussein of Hedjaz. The Wahabis themselves are a roving band of puritancial Moslem fanatics who owe allegiance to Abdul Aziz ibu Sa'ad, the powerful Sultan of Nejd. Of this dominating person and his implacable hostility to Hussein and his family enough has been said in earliar volumes of the *Message*. And the Arab Congress sitting at Nablus had declared itself againt the Anglo-Arab treaty and in pursuance of its decision the native members of the Palestine Advisory Council resigned their membership of the latter body.

* * *

The protracted conferences at Lausanne have at last ended in a virtual victory for the Turks, on almost every point of dispute and discussion. The reflection comes unbidden to the ordinary mind, what madness and folly it was in governing men that stood out so long and so vainly against rendering justice unto the Turk—which after all he has got.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMY SASTRI, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly,)

ADHYAYA XI

(*Continued*)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

Wearing divine garlands and garments, anointed with celestial unguents, All-wonderful, the Resplendent, Boundless, and with faces facing all directions.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥

If the splendour of countless suns were to rise simultaneously in the sky, that might resemble the glory of that mighty Being.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

There in the body of the God of Gods, the Pandava beheld the entire universe, with all its manifold divisions, resting in one (i.e. God)

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

Then Dhananjaya, filled with astonishment, his hair standing on end, bowing his head in adoration to the Lord, and with joined palms spoke thus:

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

O Lord, I see in Thy body all the deities and hosts of beings of all grades and varieties; I see the Lord Brahma seated on his lotus seat, and all the sages and divine serpents.

NOTES.

Sri Ramanujacharya says that कमलासनस्थमीशं means Siva, who is under the orders of Brahma ! It may be so. We have nothing to do with these sectarian disputes. Saguna Brahma is the Supreme Brahma not in itself but in relation to the universe; He is called Brahma. Vishnu and Siva according as He is contemplated and described in connection with one cosmic function or another, the Sakti of each is in the same way seperately described and is identical with him; and all are eternal divine forms assumed by the Supreme in relation to His universe.

To be continued.

The present system of Physical Eduction.

By V. R. RAMACHANDRA DIKSHITAR B.A.,

The present system of education has been admitted by well meaning critics as lacking in several imporant essentials that go to make up a man physically, morally, and intellectually too. Sri George Birdwood, that loving friend of India, has vividly expressed the effects of modern education on India thus—"our education has destroyed their (Indian) love of their own literature, the quickening soul of a people and their delight in their own acts and worst of all, their repose in their national religion. Several among the hundreds of young men come out at the end of their university course physically deteriorated and emaciated. The pallor that is articulately written on their face is a certain indication of their weakness in body and soul. The modern curricullа is so vast and severe that not unnaturally it has a telling baneful effect on the physical frame of our young men. The growth and development of body are arrested and consequently so many of us have become stunted in growth and appearance. There are again numerous cases of candidates who enter the portals of government offices but are soon discharged because the medical authorities have certified them

physically unfit for service. Also one is tired of hearing the decease of several young men at an early age of 25, and 35, unable to bear the strain caused by some casual fever or similar other disease.

For all these our educational system is at least partly responsible. It is evident that physical training given in our educational institutions is inadequate. Another regrettable feature of it is that students have a tendency to neglect gymnastic classes as far as possible. India is said to be in a period of regneeration. She wants manly men endowed with natural strength and prowess. This more than anything else heightens the importance of physical culture. True, several facilities for this course of instruction have been provided in our schools and colleges. Judging by the results, they seem to be not up to the mark. The drill or training which students of upper and lower secondary classes undergo has become a farce. Generally these classes are held out of the usual working hours. Having attended classes from morning 10 A. M. to evening 4.30 P. M , young boys, as they are, eagerly await the time when they can go home. Some actually absent themselves, some take leave from the masters while others go to the ground reluctantly.

This is the real state of affairs in most of our schools. And what about colleges? The college-students are more busy and have a lot of engagements. They find hardly any time to devote to physical exercises. Neither the college authorities seem to insist on their compulsory training. The consequence of all this is physical deterioration of our young men as a class. Some indeed may speak of the several matches and games which are grandly advertised especially in the newspapers. But after all, those who actually take part in them are very few in number, while the rest are mere spectators.

What then is the solution? The physical training of our boys should be well attended to. We are told that in the western countries, this course is a compulsory one, and the boys themselves take genuine and lively interest in the games and sports. It is high time we realise this. The gymnastic instructors should see that all the students of the class regularly attend every day. There should be separate periods for each standard to attend the ground daily. Generally there is provision only for two or three classes every day, and sometimes there will be one period for a class for the whole week. Such things should not be continued any longer. More instructors should be appointed and the regular attendance of the students should be insisted upon. If such a compulsory training is not to be obtained, and that too regularly and daily, it does not deserve the name of exercise.

Daily exercises alone would have some tangible effect on the physical constitution of our students. On entering the college, the student has to meet with a still more heavy programme of studies. As such physical culture is more essential. He should take an active part in all the field sports, such as football, tennis, cricket etc. The unhealthy tendency in several of our young men to treat these games with an amount of scorn and think the time spent on them as wasted should be cut at its root.

We insist on these because the posssion of a healthy body means the possession of a mind at ease. A man ease of heart and mind alone can discharge faithfully his duties to God, country and his family. Hence it is imperative that one should not discontinue even after the University course is over. When we enter life, most of us neglect exercises of any sort and it is no wonder that we fall a victim to several ills now and then. Hence mention need not be made of the fact that exercise is quite essential for the well-being of any person whatsoever until the end of his life. Generally for adults walking is recommended as the best form of exercise by both lay and medical authorities. Besides hunting and riding are also good.

In conclusion physical culture should form a chief plank in our educational programme. Education would be incomplete without a good system of physical exercise. If this course were made compulsory we can indulge in encouraging hopes of physical regeneration, worthy of India's past. Then and then alone the true objects of education namely producing of perfect citizens would seem to have been well realised.

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswamy Aiyar, B.A., B.L., L.T.,

Lecture V.

Physiology of Music.

1. In the preceding Lecture, we studied that music was impossible without sound and that sound itself was impossible without vibrations. Be it noted, that, in musical instruments, the vibrating elements are to be found in strings or leather, as the case may be. But where are those elements to be found in the Human Voice? "The Vocal Apparatus," observes * Churchill Sibley, "is a *Musical Instrument* of exquisite design, sensitive beyond compare and devised by Dame Nature to fulfil all her conditions for the production of sound, the adjustment of Pitch and the infusion of quality." Every blessed individual on this side of the Sun, is in actual possession of this exquisitely designed "musical instrument." How is it, then, that he does not make use of it? It is because he is too indolent to care for studying its vibrating part, a true knowledge whereof will substantiate the truth of what I elsewhere remarked, viz., 'whoever can talk can sing.' If it is a glorious privilege of man to *hear* good music, it is his much more glorious privilege to *produce* it. We must therefore thank God for His having given us the Voice and the Ears. But should we not make a critical study of these special organs, so as to be able to all the more appreciate the divine gifts? There is yet a practical advantage in such a study: for, it enables the singer to have a proper and effectual *control* over his Voice which, if scientifically trained, can—like the eye—shed its tear or sparkle under the influence of joy and again can—like the lip—wreathe in smile or pout in scorn. The present Lecture will therefore deal with the Physiology of Music.

2. Music mainly depends on the Respiratory Apparatus which consists of the Lungs, the Bronchial Tubes, the Bronchi, the Trachea and the Larynx. The first four occupy the major portion of the Thorax or chest. The Lungs—which are two in number, viz, the right Lung and the left Lung, each of which is divided into lobes and lobules—are spongy and elastic bags consisting of air-tubes, cells, bloodvessels and elastic tissue. The air which passes in and out of them forms the basis of the Voice and travels through the Bronchial Tubes, the Bronchi, the Trachea and the Glottis of the Larynx. The Trachea is a tube beginning from just below the Larynx and ending with the two Bronchi. It is

* In his "Voice and its Control"

popularly called the Windpipe. It consists of cartileginous loops, the function whereof is to keep the windpipe open at all times. It divides itself below into two Bronchi, each of which ramifies itself into the Bronchial Tubes which again merge themselves with the air-cells of the Lungs. If the Lungs, the Bronchial Tubes, the Bronchi and the Trachea—all together supply a current of air, the Larynx is capable of converting it into Voice. Hence the Larynx is popularly called the *Voice-Box.*

3. We shall study the Larynx in particular. Placed at the upper part of the air-passage and situated between the Trachea and the Root of the Tongue, the Larynx is a funnel-shaped structure consisting of cartileges and muscles, formed to play into each other's movement or to move together. The cartileges are the Thyroid, the Cricoid and the two Arytenoids. The Thyroid Cartilege does not form a complete ring around the Larynx but only forms the prominence in throat, known as 'the Adam's Apple'. At the base of the Thyroid and supporting it on the Trachea lies the Cricoid which forms itself into a complete ring, broader in the back than in front. On the top of this broad portion of the Cricoid will be found the Arytenoids, which invariably accompany the Cricoid in all movements. The Arytenoids are connected with the interior surface of the front part of the Thyroid by means of two bonds of firm and yet elastic fibres which are imbedded in folds of mucous membrane. These bands are called "Vocal Cords." The slit-like aperture formed by the vocal cords is called the Glottis, which has a lid also—named Epiglottis—to cover it during the act of swallowing and thus prevent food or drink from getting into the Windpipe.

4. During quiet breathing, the vocal cords are relaxed; the glottis is wide open; and the current of air passes through, freely, without setting the side-lying vocal cords in vibration. Be it noted that, when the larynx is in a state of rest, the aperture of the glottis will be V—shaped, the point of the V being forwards and the base behind. For in front, the two vocal cords are fastened permanently closed together; whereas, behind, their extremities will be separated, as far as the aryteniods, to which they are attached, are separated from each other.

5. The principal muscles of the Larynx are:—The Arytenoid Muscle, the Crico-Arytenoid muscles the Thyro-Arytenoid muscle, and the Crico-Thyroid muscles. The Arytenoid muscle commonly called the *Posterior Arytenoid,* usually draws the arytenoid cartileges together and completely closes the glottis. The Crico-Aryteniod Muscles are of two kinds, viz, the Posterior Crico-Aryteniod and the Lateral Crico-Arytenoid The former widens the glottis by swinging the arytenoid cartileges outwards, while the latter brings the same into position, and narrows the Glottis. By the more or less separate or combined action of these muscles, the arytenoid cartileges may be made to approach or recede from each other, and thus the Vocal Cords rendered parallel or the reverse. The Thyro-Arytenoid muscles are parallel to the vocal cords and attached to the same points. Hence their contraction produces the relaxation of the vocal cords. But the Crico-Thyriod muscles, which lie between the cartileges of the same name, produce, when contracted, an opposite effect, viz, the tightening of the vocal cords. Thus the parallelism of the vocal cords is determined by the relative distance from each other of the arytenoid cartileges which again depends upon the movement of the Posterior Arytenoid and Crico Arytenoid Muscles. But, the tension or relaxation of the vocal cords depends respectively on whether the Crico-Thyroid Muscles or the Thyro-Arytenoid Muscles contract. When the cords are sufficiently parallel and tense, a musical note is produced: otherwise no audible sound is heard. Accuracy of singing depends upon the precision with which the singer can voluntarily adjust the contractions of the Thyro-Arytenoid and Crico-Thyroid muscles, so as to give his vocal cords the exact tension at which their vibration will yield the notes required. The quality of a voice—treble, bass, tenor—depends on the make of the particular Larynx, the primitive length of its vocal cords, their elasticity and the amount of resonance of the surrounding parts.

6. We have now come to a stage when we can, in a way, understand the general conditions affecting the production of tone. They are:—

(1) The perfection of the Larynx and its muscles.

(2) The length, firmness and sensitiveness of the Vocal cords.

(3) The symmetry of the nasal and head cavities.

(4) The shape of the pharynx, mouth and tongue.

(5) The size of thorax and capacity of lungs.

A Larynx may be deemed to be perfect when its vocal cords can, by the action of its muscles, be rendered parallel and tight, so as to convert the current of air, coming from below, into a Sound. But the highness or lowness of the voice depends upon whether the vocal cords are short or long. As a rule the longer the cords, the lower the voice. The cords of men are long and their voice is low; while those of women and children are short and their voice is high. Be it noted that when a boy reaches 16, his larynx enlarges and the vocal cords lengthen and hence his voice tends, about that age, to "break" or go lower in pitch. The larynx of the girl too, at the age of puberty, likewise changes but her voice is only slightly affected in pitch. On the whole during the period of puberty, whether of a boy or a girl, which generally ranges from 1 to 3 years, a systematic cultivation of singing should on no account be attempted, as the injury done may be irreparable. Another precaution a singer has to take is that he should not sing when suffering from cold, for, then, the vocal cords become heavy with blood and a hoarse low voice results, just as the heavier strings on a violin produce a lower note. He should avoid smoke, dust, drink, condiments or exposure; for, otherwise the delicate mucous mambrane of the air-passage will be irritated and inflamed and prevent him altogether from singing. Of far more consequence to a singer are regular habits, sufficient rest and sleep, proper diet and rational exercise in the open air. The question of diet may be left to his taste; but he should make it a point never to sing immediately after a heavry meal or when he is hungry or fatigued. Even when sight, hearing etc become impaired, a good vocal organ, well-produced and consistently used, is said to wear well if due attention is paid to bodily health. But oh! what an unspeakable curse it is in our country that the innocent lamb of professional music skips and plays with the butcher of immorality and licks his hand just raised to shed its blood. A musician must, as a rule, lead a very pure life; and this rule must be enforced by the people at large by uniformly disdaining the immoral singers and declining to

hear them. The existence of prostitute-singers and (what is more heart-rending?) prostitute-Bhagavathars is a shame to our country; and the patronage held out to them is a matter of positive disgrace.

7. Writers on music, especially of the West, attach not a little importance to what they call "Voice-Production", the first essential whereof is said to be Deep-Breathing. A knowledge of such breathing is said to have saved many a glorious voice to enchant the world with sweet music. One thing is certain that deep breathing is a medicinal prescription; and, if persistently practised, it dissipates the sallow complexion and even brings back roses to faded cheeks; and again, lung diseases would become less prevalent, if people would carry out this simple exercise. But is such deep-breathing necessary for music? I should think it is necessary. For, though ordinary breathing is accomplished by involuntary and uniform effort, a deeper and more expeditious inspiration is felt to be absolutely necessary for a sustained use of the voice which singing too often requires. Hence it is pithily said that Breath is to the vocalist what the Bow is to the violinist.

8 The following hints and suggestions regarding Voice-Production may be of some use to the reader:—

To acquire proper voice-production, proceed as follows: At the beginning of every singing lesson, stand straight with chests well out but not strained; place the hands on the sides above the hips, fingers in front, thumb at back; breathe in slowly through the nose* until the lungs are fully expanded and the abdominal muscles move; then exhale slowly through the lips, pursued as if for whistling but making no sound. Do this thrice; later on, the number may be increased. Next, standing as above, first draw a full breath and, while exhaling, sing 'Oo' to a note of medium pitch, till one counts five (later six, seven etc). The sound produced should be soft and kept at the same degree all through. Next, standing as above, breathe fully and, while exhaling, sing—softly and sweetly—a succession of notes in one breath, such as, Sa—Ri—Ga—Ma. Later on, other notes may be added and the student may be enabled to sing, in one breath, the whole ascending and descending scale. When a composed song is learnt, too much attention cannot be paid to the full value of every vowel sound occurring there, inasmuch as the vowel alone, unlike the consonant, can be prolonged at pleasure or terminated by mere cessation of vocal effort. We cannot hold on a consonant, since the very act of pronouncing it shuts the voice. Further while consonants exhibit the intellectual phase of music; vowels exhibit the emotional phase thereof. Though consonants cannot sustain tone, they can separate vowels from one another; and the way to be *distinct* in singing, as in speech, is to exaggerate the consonants. I need hardly tell you that the common cause of confused utterance in singing is the neglect of consonants.

9. Every musician must make it a point to study and understand his *Sthayi* or Voice-Register and should strictly avoid singing higher than the pitch which the range of his voice will permit. It is sheer ignorance of the delicate formation of the vocal organs that leads to encourage the singers to strain them beyond their strength and thus to deteriorate, nay, destroy their voice. Foolish ideas still prevail in our country, as they once did in Greece, that the higher the pitch of a musician, the cleverer he is. The trumpet players at the Olympic games used to express an excess of joy, when they found their exertions had burst a bloodvessel or done them some other serious injury. A young flute player, Harmonides by name, began a solo, on his first public apppearance at these games, with so violent a blast, in order to surprise and elevate the audience, that the poor fellow breathed his last into the flute and died on the spot. In our country, though such serious mishaps have not been recorded to have occurred, the sorry spectacle still persists—that of holding, at a discount, a singer with a lower range of voice, as though he belonged to an inferior rank. I have often noticed another bad custom of abruptly asking any singer, who happened to be present as one of the audience in a music party, to get up on the platform and sing a song or two. If that singer declined, he used to be blackmarked as an ill-mannered churl. The truth is that the people are steeped in dire ignorance of the hard fact that one singer's *sthayi* will not suit another singer's *sthayi*: and that when the former's performance is over in one particular register, the latter ought not to be required to conform his voice to that self-same pitch, irrespective of his capacity to do so. False intonation or singing *out of tune* is a different thing from sthayi and is due to forcing the voice or the effects of a cold or a defective ear. The last case may be generally regarded as hopeless. But the other two may be safey corrected.

10. A word about *Resonance* and I shall have finished this portion of my discourse. Every musical sound is in itself something more than a simple tone produced by one set of vibrations. It is a compound tone, made up of fundamental sound and certain other higher sounds—called *Overtones*—generated by it. Hence the tonic *Sa* is deemed to include in it all the overtones of the other six swaras, as its name Shadja (born of six) indicates. Had it not been for the presence of overtones, all musical sounds would be of the same colorless character. Indeed the quality and distinction of every musical sound depends upon the number, order, and comparative prominence of its overtones.

11. Now, besides these overtones, there is a still more important factor for our early recognition. In answer to the vibration set up by the vocal cords, some other parts of the body also agree to set up *co-vibration*, corresponding in pitch to the first cause. This "co-vibration" is called *Resonance*. When we sing in the higher or *thara* sthayi, the resonance comes from the nasal and head cavities; when we sing in the middle or *madhya* sthayi, it comes from the pharynx, mouth and the shaping of the tongue; and when we sing in the lower or *mandra* sthayi, it comes form the thorax or chest. Now you realise the truth and importance of the five conditions affecting the production of tone, enumerated above. No musical sound will be perfectly sweet without its corresponding resonance; and the importance of this truth is recognised even in the construction of Instruments. Hence the pianoforte is provided with its sound-board, the trumpet with its tube and the violin with its hollow body.

12. The organ of Hearing has been already touched in my last Lecture.

13. Finally, I should like to rivet your pointed attention to a fact that a fine voice—acquired as it

* Nasal respiration is generally speaking impossible during singing; but under ordinary circumstances it should be encouraged, because it is the natural safeguard against the danger of inhaling cold or impure air. The nasal passages are richly supplied with bood-vessels, so that on a day when the temperature is 36°F, the air during its passage to the larynx will rise to about 82°F.

may be with a full knowledge of its physiological conditions—is not after all enough for a good singer to challenge the public verdict; for he must also possess an artistic temperament, a genuine individuality and the consummate self-control acquired by training and experience, each of which will loom in importance, as we proceed to tackle the next Lecture —Psychology of Music.

Miscellaneous

The Endowments Bill—(2)

BY G. HARISCHANDRA ROW.

(*continued*)

CONTRIBUTIONS TO OTHER BODIES.

"In cases where a temple or other religious endowment attracts large crowds and local authorities have to make special sanitary and other arrangements, the payment by trustees to such local authorities of contributions from the funds of endowments has been made obligatory. This is in consonance with the provisions of the Madras District Municipalities Act and the Madras Local Boards Act."

This reminds us of the days of Aurangazeb who imposed, what is called Jeziya upon Hindus for practising their religion. Pilgrims have already been taxed; now we are going to have our sacred places also compelled to pay contributions. We cannot always take an uncharitable view of some Mussalman fanatics like Aurangzeb who treated Hindus in a different way from the Mussalmans; for Hindus have a multitude of festivals ceremonies, and celebrations, which spoil the roads, disturb the atmosphere, and otherwise cause greater inconvenience and annoyance to others than any other community. We should not similarly be surprised if under the new regime with greater organizing power to its credit we should have a pilgrim tax—a poll tax—and an impost on our temples and monasteries also!

But why should religious endowments alone be compelled to offer such contributions? Why should not temporal ones be so compelled? Fairs and exhibitions, cattle-shows and dog-shows, Durbars and processions, organized by the Government and others draw thousands of men, women and children into towns and cities where such functions are arranged; and what are the contributions made by the authorities concerned to the Municipalities and Local Boards on all such occasions?

Again, what is meant by a *temple*, and what are the *other religious endowments*? Is a Prarthana Mandir like the one at Bombay a temple or not? Does a Gurukula like the one at Haridwar, an Asrama like the one at Mayavati or one on the Sabarmati, an educational institution like the Santiniketan at Bolepur, or a Society like the one at Adyar, come under the head of a religious endowment or not? If it comes under it, then, it must also be asked to offer contributions; if, however, it does not come, then, the emphatic declaration by the founders of each of these institutions that it is religious to the core must be false: If the payment of contributions could be legally obligatory, it should be obligatory on all these; but their obligation is denied, for no contributions are to be drawn from them: so payment of contributions cannot be legally obligatory on even particular institutions that seem to be marked out as recipients of bureaucratic benevolence under the Bill.

Why should, again, payments be made to the Municipalities and Local Boards only?—why not to the Police Department also, for it is required to perform the extremely difficult function of preserving peace and order?

In fact, it is the duty of the people in a locality to look to the comforts of those who pay a visit to it once a year or perhaps once in their lifetime. Those who are the inhabitants of a place may have to pay for the roads, lanternes and latrines; strangers, on the other hand, should be received as guests, not as paying-guests, for India is not yet reconciled to such incongruous civilities, and should be sufficiently provided for.

The inhabitants, further, ought to consider themselves as extremely fortunate in that their temples and Mutts attract numerous pilgrims some of whom may be of great piety and learning and be otherwise quite inaccessible, besides enhancing the trade and general prosperity of the locality. The citizens therefore must act with a feeling of gratitude and subsidise their religious institutions; how ludicrous it would be if the citizens should demand that they themselves must be subsidised by their religious institutions. A village or city so barren and heartless ought, surely, to be blotted out; for it has no place in our Holly land!

MUTTS.

"Mutts have also been deliberately included within the scope of the Bill as they are endowed with large properties dedicated for public purposes; and as complaints of mismanagement have in the case of several of them been pronounced, the Bill provides for regularly constituted committees to supervise and control the management of the religious endowments."

But such properties are not dedicated for *public* purposes, as the mover of the Bill understands them. Grants are made by devotees to their Gurus, and it is usually the Gurus who of their free will utilize such grants for public good. The disciples hardly stipulate that the property given by them should be used in a particular way or that the Gurus should bind themselves to produce proper accounts for inspection; and where a donation is not conditional, the donee may not be bound by rules.

The mightiest monarchs and the proudest tyrants have in all ages trembled before representatives of ecclesiastical authority; and it is strange that such persons should be commanded to bend their heads in submission to and dance attendance upon any man of the world who happens to become a member of the committee or a servant of the Government. How should a person feel when his disciples had bestowed on him some property—as a free gift—but, when he was using it as he pleased, they suddenly turned round, called on him to explain how he had used it, forced on him a scheme in regard to it, threatened him with prosecution or attempted to disposess him? The Gurus are not paid teachers or paid trustees; their negligence is often cured by moral persuasion or general disapprobation; and sometimes their equals teach them a lesson; that is, the heads of other Mutts use their influence in correcting the evils of a particular Mutt.

It is some times asked "Why should a Sanyasin require any property?" The answer is that the Sanyasin that presides over a Mutt is not an ordinary Sanyasin. The latter may not have a fixed abode and may not possess any moveable property, whereas the former may. It is true that the headship of a Mutt involves much trouble which scares away some Sanyasins; Sankara places *Matthapathyam* on the list of certain modes of life he always wishes to avoid—"*paurohityam rajani charitam.*", they severally expose one to temptation, if some of them are not in themselves evils; and if a recluse like Vidyaranya or even Sankara himself did actually assume authority over a Mutt it was at considerable inconvenience to himself and solely for the good of humanity. It is wrong to say that no one should become a bishop, as it is that none should hold the dignity of King or the office of Prime Minister.

Again, when you concede to a Sanyasin the right of possessing and managing a monastery, it will not be diffi-

cult for you to realize that the possession and management of the same requires manipulation of money with an establishment of officers; and some paraphernalia may be allowed as impressing the imagination and increasing the devotion of the populace.

The most confirmed puritans have not altogether discarded ornamentation; the Congress pandals as well as the pandals for the Durbars held by the Government are lavishly decorated; and decorations are wrought with money. It was Sir William Le Warner who remarked that the High Court Buildings should be sufficiently high in order that those who approached there might be impressed by the highness of the ideal for which they stood. Why should not, according to this principle, religious institutions appeal to the aesthetic sense of the people?

Mr. J. Talboys Wheeler in his "A Short History of India" refers to Dr. Buchanan's travels in Southern India about the year 1800 as follows:—"Buchanan saw something of the working of Gurus and Swamis in the Brahmanical hierarchy. They were the bishops of their respective sects, exercising a jurisdiction in all things relating to religion or caste." (p. 415).

He proceeds—"The Gurus travelled in great state, with elephants, horses, palanquins, and an immense train of the disciples, the least of whom considered himself as elevated far above ordinary mortals by his superior sanctity. They generally travelled at night in order to avoid their Muhammadan or European conquerors, who would not show them that veneration or adoration, to which they considered themselves entitled." (p. 416)

The last sentence is amusing as showing disposition of a Christian with proselytizing zeal; for any other could have understood that it would be more convenient in this country to travel by night than in the hot sun. It must at any rate be clear that the Swamis were able to travel in the dark; and if they were not venerated or adored like Musalman Maulvies or Christian bishops, they, the Swamis, were rarely troubled by their conquerors.

Mr. P. V. Jagadesa Ayyar of the Archaelogical Department, Madras, writes thus in his book, *The South Indian Shrines*,—"Even the letters addressed to the Swamis by the iconoclastic Muhammadans, Hyder and Tippu, were couched in respectful language. There is a reference to an attack on the country by three groups of enemies whose destruction the Swami had requested to effect by celebrating what are known as Satachandi Japa and Sahasrachandi Japa for a period of one mandala or 48 days." (p. 262)

When, therefore, the Swamis were allowed an independent status even in those troublous times, are they to be deprived of it under the Bill in these days of peace and prosperity?—for is not our country, according to our present administrators, more advanced than before?

THE CHRONICLES.

"Provision has been made for the maintenance by committees of proper registers of the endowments over which they exercised supervision and also for the preparation and maintenance of a record of the orgin and history of the endowments committed to their care."

The country will be thankful to them for their labours in this direction, for such records will show the material progress of the institutions and their custodians and some of the writings may be recommended as text books in our schools and Colleges—specimens of the best prose or poetry that a body of Indian trustees saturated with Western culture must be capable of producing. Macaulay used some such words as—"What did we find in India and what do we find here now?"—implying that England had rescued India from a state of barbarism; and some future Historian, this time an Indian—and are not our new trustees historians?—will similarly be able to exult in the triumph of reformation!

But may not this arrangement be more for the sake of the assessors who can thereby detect any endowment attempting an escape from the operation of the Bill, than for the sake of the endowments themselves?

Again, have the gentleman responsible for the Bill ever studied the history of any religious establishment in India? If they had, they would never have introduced or supported such a measure; they would have at once found the contrast between their charities and those of their predecessors and felt abashed.

The Archaeological Department may now be abolished; for its work is to be done by our religious institutions!

UNPOPULARITY.

It would be a mistake to suppose that people would be dissatisfied with the Ministry rather than the Government for measures of this kind; for it is the present system of Goverument that has "rendered such things possible. Any thing done in the name of the Government would recoil on the Government itself.

In such matters the initiative must come from the people. But here it comes from the Government itself for its Minister himself introduces the Bill and there is further, no indication of Government's neutrality in this matter. The case of Dr. Gour's Civil Marriage Bill was different; for it was introduced by a private member, and the Government, besides, plainly declared that it had no connection with the Bill, though the Government was certainly to blame for having allowed such a piece of legislation.

If the Government wants to preserve its popularity. none of its representatives should be permitted to do a thing that might arouse people's resentment and be construed as having been done by the Government itself; for unpopularity of a Minister, Collector, or Judge, would naturally culminate in the unpopularity of the Government itself.

The Pope in his telegram to the German Emperor on the destruction of the Rheims Cathedral in the late war is reported to have stated—"When you destroy the temples of God you provoke the Divine ire before which even the most potent armies lose all power."

The author of *The South Indian Shrines* wrote thus—"It is also laid down that so long as these ancient institutions are duly maintained by the ruling race, there will be prosperity in the country and famine will not visit the land." And without the prosperity of India—a member of the Empire,—the Empire cannot gain prosperity.

THE NEGATIVE VIRTUE.

The famous Historian, Lecky, writes as follows in his *Democracy and Liberty*—"At the same time the Government took the utmost pains to impress upon the natives that they entertained no desire of disturbing their faith. Formal declarations had been repeatedly made that the laws of the Sastra and of the Koran would be maintained, and that Hindu and Muhammadan would be as fully protected in the free exercise of their religions as under a Hindu or a Muhammadan Government. The law specially recognized and protected the system of caste, and the rites of idolatrous worship were to a large extent endowed. A tax was levied on pilgrimages, and chiefly expended in defraying the expenses of the temple worship. The worship of Jaggannath and many less important shrines was subsidised, and the Government exercised a superintending care over the management of the temples and over the vast endowments which had been from time immemorial connected with them, prevented the misappropriation of their revenues, sent soldiers and police to protect or dignify idolatrous processions, and contributed very largely by wise and honest administration to the prosperity of the great religious establishments.

The Evangelical party in England agitated fiercely against these measures, and their influence gradually prevailed. In 1833 the Home Government was induced to order the abolition of the pilgrim tax and the discontinuance of all connection between the Government and idolatrous ceremonies. For five years this order

seems to have been little more than a dead letter, but in 1838 more efficacious measures were taken. The management of the whole system of idolatrous worship, and of the revenues connected with it, passed exclusively into the hands of the believers, and all superintending and supporting connection on the part of the Government was withdrawn." (Vol. I., pages 534, 535).

Sir Alfred Lyall in his *Asiatic Studies*, Vol. I, traces the attitude of the East India Company towards Hindu places of worship and their endowments. He says that the English had at first been "overcareful to conciliate native prejudices by showing official respect and deference to ceremonies" of idolatrous Hinduism, and taken an active part in its celebrations, but that as the Christian Missionaries grumbled that it was opposed to the best interests of Christianity in this country, there was a re-action resulting in the Government's borrowing a lesson from "religious politics of Great Britain" and placing the temples and endowments entirely in the hands of the devoted Hindus themselves. Sir Lyall writes—"But large annual grants—the donations of our predecessors—continued to be made from the Treasury towards the support of idols and idolatrous or infidel usages." Hindus blamed the Government, Lyall writes, for their not having taken so much care of the temples as the Hindu Rajas had taken; whilst the Christian Missionaries bawled out that the English, though Christian, were becoming un-Christian by conniving at idolatrous practices in India. The writer instances "the great temple of Jagannath, which had been formerly assured of the protection of the British conquerors when the province of Cuttack, in which the temple is situated was annexed," He continues—"and in observance of this pledge a large sum of money was paid yearly to the Brahmins by assignment of the revenue from certain tracts. In 1845 it was proposed to commute this assignment once for all by a grant of land in perpetuity" pages 281, 282). From the above extracts we can learn that the British Government had long before the Queen's Proclamation in 1858 accepted the principle, though there may have been occasional deviations from it in practice, that the Government should pay to the temples what was due to them, and that if the rulers, professing a different religion. could not give an active support to Hinduism, they should at least abstain from appropriating its funds or otherwise ruining it by outlandish legislation. Sir Lyall in the volume referred to above makes the following observations—"Our vocation just now is to mount guard over India during the transitional period which may be expected to follow, much as we used to station a company of soldiers to keep order at Jagannath's festival in the days of the East India Company. Jagannath himself may be safely left exposed to the rising tide of that intellectual advancement which the people must certainly work out for themselves if they only keep pace and have patience...We cannot undertake in any way the spiritual direction of Hindus." (pages 325, 326). The writer means that as the views of the people change by contact with Western civilisation they will introduce necessary reforms into their society and that any premature interference by the Government will only cause popular indignation, by leading to complications.

He, accordingly, disapproves of social legislation in this land—"Yet with all there is much to be said against our passing any laws to abolish social rules which do not concern us personally and which do not openly violate morality; and there is every thing to be said against being impatient with people who, belonging to a different social formation, are reluctant to give up hastily the very principles on which their society has been moulded." (pages 324, 325). Again, on page 531, the writer expresses himself thus—"and the State endeavours to maintain its own religious neutrality, and to abstain as far as possible from any act that could conflict with the religious feelings, observances, and customs of the subject races."

Mr. Maine, the Jurist, writes thus in his *Village Communities*—"The English never therefore intend that the laws of the country should rest on their commands' or that these laws should shift in any way their ancient basis of immemorial usage." (pages 70, 71)

Again, on page 247, he observes—"The British Government of India has voluntarily—and no doubt wisely,—abnegated the power which its material force conferred on it..."

Let the Government, if it could not practise the positive virtue of helping our religion, practise at least the negative one of doing no harm.

Notes and Notions.

The Editor of the *Universe* gives the following advice to his correpondents. "Remember that every function is impressive, every sermon eloquent, every lecture able, every speech happy, every artist brilliant, every lay man indefatigable, and every pastor popular as well as beloved. Therefore there is no need to say so." He might have added, remarks an English contemporary, that all marriages are pretty.

* * *

Is modern journalism worth the price we pay for it ?—This was debated before a large audience at the London School of Economics, with Lord Burnham in the chair. Opening the subject, Mr. C. A McCurdy. M. P., Chairman of the United Newspapers Ltd., invited the audience to take a view of the Press between two extremes, one of which regarded it as an article for the breakfast table and the other as a powerful force or super-state. Without the Press, we should travel from the cradle to the grave in blinkers. Laughter greeted the playful assertion that the function of the Athenian drama in affording an outlet to the emotions was now-a-days performed by the Sunday press. The contention of Mr. G. K. Chesterton was that the Press, so far from making mankind articulate, made the Majority dumb with mystification, and in the more inteligent cases dumb with astonishment and fury.

* * *

"J.G." writes in a contemporary that Sir Henry Campbell-Bannerman, though not regarded either as a great statesman or a brilliant Parliamentarian, had certainly the high qualities of fine character, and a nature in which sincerity and charm were united. Mr. J. A. Spender, as his biographer, has the advantage of personal knowledge of and friendship with his subject, whose fidelity to principle and loyal service to the State have been acknowledged in his journalistic work: and Mr. Spender's Life of C—B. promises, as Mr. T. P. OConor informed his readers in the *Sunday Times* in May last, to be a brilliant success. C-B, who contributed an article to the first number of the *Nation*, had a wide acquintance with French literature, and at times embellished his Parliamentary speeches with apt classical quotations. In 1905, he cited the following "two lines of an old writer"—

There is on earth a yet augustér thing
Veiled though it be than Parliament or King—

misquoted at the time by most of the dailies.

* * *

It seems to be only in modern times that it has dawned upon the minds of rulers or ruled that the real wealth of a nation lies in its people and particularly in its children. The following excerpt from the report of the Stockport Women's Co-operative Guild is interesting from this point of view :—

"Miss Edith Woodall gave an address on 'International Goodwill.' Miss Woodall, who had just returned from Austria, gave us vivid pictures of the life in Vienna—how they are caring for the children, all school children being fed at the feeding centres, the authorities realising that if the children were not

cared for it means the utter ruin of the nation, and although Austria lost in the war, when we hear how carefully the children were being looked after and thought of, the 'economy stunts' of England, taking away grants for school clinics, free meals, reducing the number of places in special schools for feeble-minded, and crippling the work of progressive educational authorities in every direction, playing into the hands of reactionary committees, it makes one wonder which will win in the end. Miss Woodall told of land settlements in Austria where a man could take a piece of land, build a house, and live on the land, helping to solve the unemployment problem in a practical way. It was interesting to hear of municipal kitchens where you could get a good meal at a reasonable price. Most of the work was begun by the Friends, and gradually the Government is taking over all these activities. We heard of the horrors of famine in Russia—how hundreds of children are left without parents. The Co-operative movements are opening out homes for the little ones and calling them the 'Robert Owen Homes,' a tribute to the memory of a man who lived and worked to bring in a better world for little children, where all should live as brothers in peace and unity.

* * *

Commenting on Mr. Bernard Shaw's reported writing of a play about Joan of Arc, Mr. H. W. Massingham, whose London Diary now appears in the *New Statesman* says: "So Mr. Shaw treads Holy Ground, and is writing a play on Joan of Arc. I wish him well. How to keep Joan, the creature of earth she was, without losing a feather from her angel's wing—who will bring off a job that Shakespeare, Voltaire and even Anatole France have run away from? Yet Mr. Shaw has done some very good historical portraiture—no better figure than his Caesar adorns our Post-Shakespearean drama. But Joan may be any man of genius's Austerlitz or Waterloo. Mr. Shaw inclines to think of her as the first great European Nationalist. Doubtless, that is half Joan. But not "the radiant and immortal half."

Disarmament.

By K. R. R. Sastri, M.A.

In the Wilsonian "League of Nations" Article VIII states the principle that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety, and the Executive Council was to formulate plans for effecting such reduction. Further, there was another condition laid down that there shall be full and frank interchange of information regarding the naval and military programme of all countries.

The Washington Treaty.

Since this pious wish, a five-power's Treaty limiting naval armaments has been signed at Washington, on February 6th 1922. This treaty fixes a definite tonnage of Capital Ships that may be maintained by these Powers and also definite tonnages of aircraft carriers. The Capital Ship tonnage is fixed as follows:—

	Tons.
Great Britain	525,030
U. S. A.	525,000
Japan	315,000
France	175,000
Italy	175,000

These specified figures are to be reached by *scrapping* superfluous ships. Lists are also laid down of the capital ships which each may retain. Provision is also made for a revision of the conditions by conference "if proper notice is given, eight years from the coming into force of the Treaty." Mr. Hughes' Original Disarmament proposels contained also limitations of light craft and submarine tonnage but these were abandoned mainly as a result of French opposition. But, the employment of Submarines for commerce destruction is prohibited. The Five Powers further agreed to prohibit the use of poisonous gases and liquids. What would have been a comprehensive achievement to the credit of Secretary Hughes was thwarted by France in the course of the conference itself. *France and Italy have not yet ratified the Treaty.*

The only move in this direction is the stipulation of the abortive Treaty of Versailles whereby disarmament has been made complete so far as Germany is concerned. No Submarines are to be built or maintained in service. The navy must be recruited by voluntary enlistment. No naval airforces may be maintained.

What importance can be attached to the resolutions of the Assembly of the League? In the third Assembly, Lord Robert's proposal for a guarantee Treaty, coupled with the reduction of armaments was unanimously adopted. If anything, this has got some moral value.

Compulsory Service—The Rule.

It is when we pass to a review of the armies of the world and systems of recruitment in the different countries that disillusionment becomes complete. What strikes one as the preponderating factor is the prevalence of some form of *compulsory* recruitment in the important continental countries. France, Italy, Russia, Poland, Servia, Rumania, Sweden, Belgium Spain, Greece, Czecho-Slovakia and Japan, have a system of compulsory recruitment. Only in post-war Germany it has been forbidden by the severe Treaty of Versailles. So far as the British Empire is concerned Australia and New Zealand enforce compulsory military training; and in Canada and South Africa, the Governments have the power to do so. With such a widely prevalent system, what are the chances of land disarmament?

Disarmament?

Only one conclusion is possible. The term "Disarmament" on the land side, has no meaning so far as the victors are concerned; if it is a question of the late enemy powers disarmament, naval as well as landward should be made complete. If Japan and U. S. A. have scrapped a number of ships in pursuance of the pact at Washington, it is because of the pressing problems in the Pacific which concerned them most. Effective disarmament is as distant as Universal Peace. The idealistic philosopher-statesman thought of bringing about disarmament by inserting a few clauses in his pet child, the League; the more practical countryman of his prepared a monumental scheme at Washington which was shelved from the very beginning by aggressive France; it is grim irony that what should have been carried by every country in the interests of world-peace has been forced on an unwilling land-power as Germany through the abortive Treaty of Versailles.

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